/76 cont./

584 their daughters (and the more so when they find themselves
581 older and less able to work) that they not marry an Indian who is too young, or an Indian who does not know how to weave baskets, sebucanes, guayares, etc..., or Indians of short stature; that on the contrary they prefer one who is already mature, an early riser, one who wets his knees with the saliva of the stars (dew), one who stains his arms with mud and with earthworms' feces or the flesh caught by his fishhook, one who has undergone the incisions or "caouek" and the "eseunakipa" or indigestion /sic -- "ingestion"/ through the nasal passage of magic remedies so that he may be a clever hunter and fisher, etc.

152 Possibly the Indians are of a less violent nature than we; and there is no doubt but that they are more long-suffering and patient, they hide their feelings better, and thus they manage to have a more placid life.

576 167. Rules of etiquette. The Indians follow their rules in greetings and farewells, in their modest banquets for guests and strangers, and in discussions themselves.

576 For those who like to blame and scorn the natives, I can
593 transcribe a small detail of their daily life: The Indian asks for water from his wife, and she, if there is any, will bring him kachirí after having tried it herself. When I asked them why they did that and why they asked for it in that way, they told me that they always asked for water in case there should be no kachirí, so that the woman would not be embarrassed. And she always /77/ tries everything before serving it as a sign of union and mutual confidence.

[609] Without an order from her husband a woman will never present food or drink to any strange man.

[264] On the arrival of strangers, the women will eat apart and after the men.

512 Let it also be noted that, once the "atapontén seré" has been said, it is time to lie down; the serious and formal Indians (and I say it because there is no lack of more or less headstrong

685 adduced) to be sufficiently compensated by the forceable recovery of the stolen objects or of others of equal value, without any penalty. Within the central group theft must, however, necessarily be rare because it could hardly fail of
681 instant detection.[170] The wholly non-Indian punishment of imprisonment is unknown, and the Indian punishments of whipping and of biting by ants were also said not to be in use here.

673 No actions other than physical injury, trespass (particularly on fishing waters), and theft were specifically cited as criminal and of conceivable occurrence. Voluntary cohabitation among the unmarried is not criminal, or even reprehensible, and rape and adultery are claimed to be unknown (a most [609] unlikely statement, but no other information was obtainable). It should, how- [684] ever, be recalled that at least one non-Indian traveler is rumored to have been executed for rape or seduction, but this was generally denied, as it probably
674 would be, whether true or not. In such a culture and community most of the crimes on our statute books are nearly or quite impossible: fraud could hardly ever be successful, debts are seldom contracted and early payment could not be avoided if possible at all, and there are no taxes, licenses, or any of the other hundred and one fruitful causes of crimes and misdemeanors in more complex cultures.

858 It might be noted here also that in such cases as we saw the minor misde-
861 meanors of children were not punished in any way and such punishment was said to be neither necessary nor customary.

Trade

433 The Kamarakotos do not have and, as far as one can judge from present conditions, have never had a completely self-contained economy. It is true that they could survive and even live comfortably on the products of their own region and their own labor, but it is also true that they do not and that the ne- [177] cessity would mean a marked change in their way of life. Nor is this true simply
439 because they now use some non-Indian materials and articles. They also re- [687] quire various products to be obtained from other Indian tribes. It is certain that [171] the Guiana tribes in general had well established trade routes and a far-flung system of inter-tribal trade long before white men appeared. This trade still flourishes.

437 All trade is by barter, in the truest sense. The parties normally exchange things that each wants for his own use at the moment, not accepting articles that serve as tokens for further exchange or that are to be kept for future use. The only advance beyond this basic type of barter is that intermediate barter is also practiced to some extent. An Indian will accept or even seek something that he himself does not want at the moment, but only if he knows that he can

170 [see footnote on p. 327, category 116 - Analyst]